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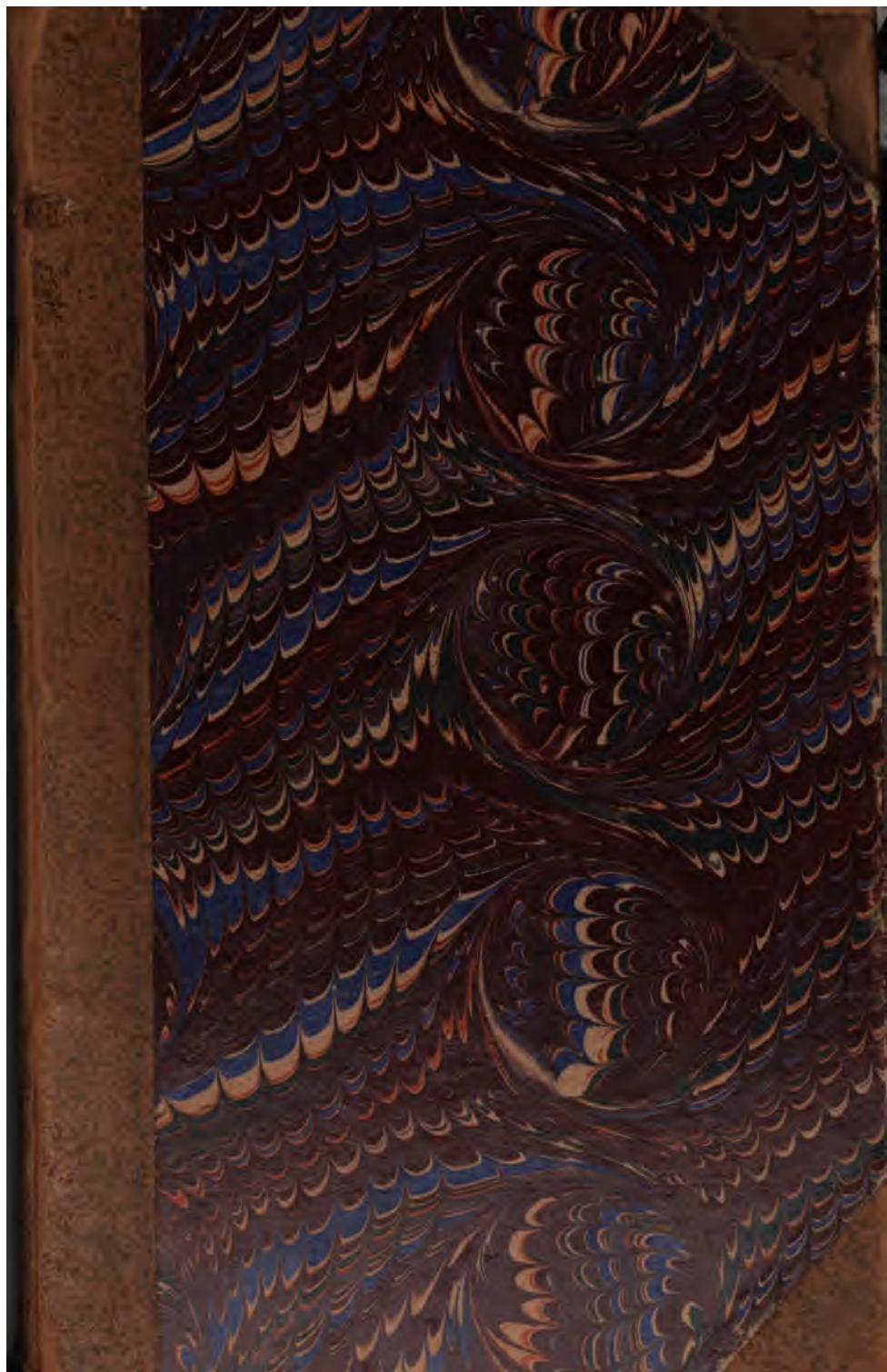
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S E R M O N,

P R E A C H E D A T

Haberdashers-Hall, *November 30th,*

On Occasion of

The tremendous EARTHQUAKE at LISBON,
November 1. 1755.

By *THOMAS GIBBONS.*

—————Hinc miserabili
Quassata terrarum tumultu,
Stare pavent titubantque regna,
Unaque tandem funditus obruunt
Cives ruina. Stat tacitus cinis —————

Cafim; lib. II. qd. 5.

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fields. 1756.

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УНАЯВІЉ ОЛОЧМАТЪ

T H E

P R E F A C E,

TH E following practical Discourse being entirely devoted to the dreadful Event that occasioned it, and containing some solemn and sacred Instructions and Uses, the Author of it determined to give it a wider Spread than what it could possibly receive from the Pulpit, and accordingly ventures it to the Public View; encouraging his Hopes that it will meet with a candid Perusal, from the general and indispensable Obligations upon Mankind seriously to regard and improve this terrible Visitation, and from the Duty of all, according to their respective Stations in Life, to concur with their utmost Powers to promote and
secure

P R E F A C E.

secure such a salutary and important End.

What an awful and alarming Juncture of Time! *War* is preparing its Thunders, and has begun its bloody Havoc! *Conflagration* has consumed a great Part of * one of the capital Cities of our World, and *Earthquake* has buried another! † *The Lion hath roared, who will not fear? The Lord hath spoken, who can but Prophecy?*

* Referring to the late terrible Fire at *Constantinople*.

† Amos iii. 8.

HABAKKUK iii. 2.

O Lord, I have heard thy Speech, and was afraid: O Lord, revive thy Work in the midst of the Years, in the midst of the Years make known; in Wrath remember Mercy.
O LORD, I HAVE HEARD THY SPEECH.

THE last Week has brought us an Account of a late tremendous Earthquake at *Lisbon*, a very fair, rich, and noble City, and the Metropolis of the Kingdom of *Portugal*. Not only the royal Palace, the Churches, and most of the stately Buildings have been destroyed by this dismal Calamity*, but the Lives, it is to be feared, of many Thousands of Inhabitants have perished in the general Desolation. Alarm and Distress are now spread every where among us, and so much the more, as the *mercantile* Interests of these Kingdoms are so deeply concerned in this dreadful Catastrophe. Need I then to make any Apology for endeavouring to turn, or rather (for they are turned, I doubt not, already) to sanctify and consecrate your
A Thoughts

* It has been reported since, that some detestable Villains set Fire to the Palace, and one of the Churches.

Thoughts upon this awful Subject? For I intend not to address you as an Historian or a News-writer, nor as a natural Philosopher, but as a Minister of *Jesus Christ*, who is sincerely concerned to promote your spiritual and immortal Benefit, while I am discoursing upon the late terrible Event, from the Words I have now read, *O Lord, I have heard thy Speech!*

The Words are a Part of *the Prayer*, as it is called, Verse 1. of *Habakkuk upon Sigionoth*; that is, *for Errors**, meaning the Errors or Sins of the People; or, understanding *Sigionoth* as referring to Music, it may denote a *wandering* or *various Ode*†. The next Verse begins the Prayer of the Prophet, and that in the Words of our Text, *O Lord, I have heard thy Speech*: As if he should say, “O Lord, I, as a Prophet, instructed and commissioned by thee, have heard thy Declaration concerning thy Judgments impending over us, in giving up thy People to the Power and Ravages of the *Chaldeans*, whose Terrors and Violence I have by thine Order largely described and declared. †” And have we not heard, tho’ not by *Prophecy*, yet by *Providence*, the *Speech*

* à ~~1717~~ Erravit.

† *Cautio erratica*, quæ non uno Metrorum genere constabat, sed ex variè intercurrentibus confata erat, & mirâ delectandi vi gaudebat. Vid. Clavim Stockii.

‡ Chap. i. 5---12.

Speech of the Almighty, in the late Desolations of *Fire*, in the Commotions and Havoc of *War*, and now, within these few Days, in the tremendous *Earthquake* at *Lisbon*, which has, in a few Minutes, turned a splendid and populous City into a ruinous Heap? “ But “ what Sort of Speech, may it be asked, does “ this dreadful *Providence* contain, or what “ are the sacred and useful Lessons we may “ gather from it?” I answer, much every Way, particularly in the following Respects.

I. There is an amazing Exertion of the divine Power in the late Earthquake. Oh! how great is the divine Power! This we have learnt from Scripture, this we have learnt from the Rolls of History, and this we daily learn from the Universe around us, that is full of the wonderful Power of God, in the Extent, Glories, and Harmony of the Creation. And may we not see the divine Power in the late dreadful Calamity, which, in a few Minutes, has buried, under the Heap of its own Ruins, a royal and magnificent City, and turned those very Houses, which were built for the Safety and Commerce, and, it may be, for the Luxury and Pride of their Inhabitants, into Sepulchres of Destruction? It was a Thought which struck my Mind, and possibly it might yours, upon hearing this awful Event, that, while the Nations of the Earth, the little Worms of our

A 2

Globe,

Globe, were full of Anger and Fury, and breathing out Threatnings and Slaughter against one another, the Almighty was determined to interpose in the Commotion, and, by shaking the Pillars of the World, shew the angry Nations that he could as easily sweep us away from the Face of the Earth, with all our Pride and Power, as a little Cast of Dust will allay a contending Tumult of Bees or Wasps, or a cold Blast sweep off and destroy an innumerable Swarm of Summer-insects. We talk, we boast of Power, but behold the Power of the Deity !

* *Earthquakes as well as Pestilence go before him, and burning Coals go forth at his Feet.* A City large and magnificent stands firm and strong in all the Greatness of its Extent, and the Pride of its Grandeur in the Morning. The Inhabitants go to their several Employments; some to their hard Labour, their Trade, or their Compting-houses: some are at their Dressing-room, and putting on their Ornaments of Apparel: others are sauntering and trifling, and know not how to destroy the Hours that lie between them and the Delights of the Opera, the Ball, or the guilty Affignation. The Miser is counting over his Stores of Gold; the ambitious Man is contriving how he may rise higher in the Scale of Honour; the Statel-

Statesman's Breast is big with the Pilocy and Fate of Nations ; and the pale-eyed Student is poring over the philosophic or historical Page. There's the gloomy Inquisitor preparing for his infernal Work, and meditating what new Machines and Instruments of Torture he shall invent for obstinate Hereticks. The blindly *Religious* are telling their Beads, running over their *Ave Mary's* and *Pater-Nosters*, crossing their Foreheads with holy Water, or kissing a senseless Image, while the Priest is standing in all his sacred Pageantry, and pretending to turn the Wafers into a God. Others, and these not a few, are asleep in their Beds, and have but lately gone to Rest from the last Night's Debauch and Riot. On a sudden the Almighty shakes the Earth. All is Amazement and Alarm. All their Schemes, Designs, Employments, and Slumbers are broken off. Every Heart meditates Terror, every Cheek turns pale, and their Knees smite one against another. Before they can recover from their Surprise, another Shock comes ! the Furniture, the Walls, the Roofs, the Foundations of the Houses tremble, reel to and fro, break asunder, and dash one against another : and down descend in an Instant whole Ranges and Streets of Buildings, and bear along with them, in the immeasurable Destruction, not only the Substance, the Treasures of Gold

and Silver they contained, but the Inhabitants, Men, Women, and Children, that dwell in them, all whose Shrieks, and Cries, and Groans are not so much as heard in the unsufferable Noise! Husbands and their Wives, Parents and their dear Babes, Masters and Servants, high and low, rich and poor, sink and perish in the same promiscuous Ruin. Some few, with battered Limbs, ghastly Eyes, and the living Image of Despair in their Countenances, emerge from the Wreck, but cannot tell where their Substance or Relations are, or whither to fly for Safety. 'Tis as if there was a Dissolution of Nature, or as if Heaven had at once crushed the City with the whole Weight of Omnipotence, and Hell had opened its Gulph from beneath in devouring Flames! Fires mingle with the vast Desolation, and horribly illuminate, and prevail upon the thick gloomy Clouds of Smoke and Ashes, and what the Earthquake has spared, this enraged and boisterous Element is commissioned to destroy; and he who sends an Account of this dreadful Catastrophe dates his Letter from the Place *where LISBON once stood*! Such are the Effects of the Almighty's Power, when he arises to shake terribly the Earth*. One Disposition of his Artillery, one Touch of his Hand, in a Way of Vengeance, can pro-

* Isa. ii. 19.

produce all this Destruction. *The Mountains quake at him, and the Hills melt, and the Earth is burnt at his Presence; yea, the World, and all who dwell therein. Who can stand before his Indignation? And who can abide in the Fierceness of his Anger? His Fury is poured out like Fire, and the Rocks are thrown down by him.—But with an over-running Flood he will make an utter End of the Place thereof, and Darknes shall pursue his Enemies* *. *Hast thou an Arm like God? or canst thou thunder with a Voice like him* †. *He looks on the Earth, and it trembles; he touches the Hills, and they smoke* ‡. *Who knows the Power of thine Anger? Even, according to thy Fear, so is thy Wrath* ||. *And, his Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation: and all the Inhabitants of the Earth are reputed as nothing; and he does according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth: and none can stay his Hand, or say unto him, What dost thou?* § *What Devastation and Misery can the Almighty crowd into a few Moments, if he pleases; and he, who so suddenly overthrew Sodom and Gomorrah, can as soon destroy Lisbon or London. With him nothing is impossible* **.

II. In

* Nahum. i. 5 --- 8. † Job xl. 9. ‡ Psal. civ. 32.
§ Psal. xc. 11. § Dan. iv. 35. ** Matth. xix. 26.

II. In the late Earthquake we may behold an awful Display of the Divine Justice. I do not pretend to say that the Inhabitants of *Lisbon* were greater Sinners than the Inhabitants of other Cities; or, that we may infer superior Crimes from superior Calamities. Our Lord has prevented us from drawing such harsh Conclusions. *There were present at that Season some who told him of the Galileans, whose Blood Pilate had mingled with their Sacrifices, and Jesus, answering, said unto them, Suppose ye that these Galileans were Sinners, above all the Galileans, because they suffered such Things? I tell you, nay: but, except ye repent, ye shall all likewise perish. Or those Eighteen, upon whom the Tower in Siloam fell, and slew them, think ye that they were Sinners above all Men that dwelt at Jerusalem? I tell you, nay: but, except ye repent, ye shall all likewise perish* †. But, though we ought not to conclude against Persons, that they are greater Sinners than others because they are extraordinarily afflicted, yet we must trace Sorrows and Distresses to some Cause, and that Cause *,
as

† Luke xiii. 1—5.

* That Second Causes are only the Instruments of the great God, or, that we ought to look thro' all the Operations of Nature to Him, as the Governor of the Universe, I endeavoured to make appear in the following Letter, printed in the *General Evening Post* of April 19, 1750, soon after two Shocks of an Earthquake in London; and as it suits my Purpose, I will give it a Place in the Margin.

S I R,

as all Causes are under the Controul, and are held in Dependance upon the First Cause, or the great God himself, must be either the soverëign and unsearchable Pleasure of Deity, inflicting natural Evil without the Provocation of Guilt, or must be the just

S I R,

I have been informed that the late Alarm of Earthquake not only diffused its Terrors to Mankind, but even to the Animals that were in our Streets and our Fields. But as we transcend the Animals, as we are Creatures endowed with intellectual Powers, and capable of Religion, so I would hope that we shall give Proof of our Reason and Religion, by looking beyond second Causes to the great God of all, who loudly demands from us, in the late Shocks, our Veneration and Obedience.

Though the Author and Sovereign of Nature may, in this awful Event, have employed Second Causes as the Instruments of his Displeasure against a sinful City, yet I beseech the Inhabitants of it not to add this to all their other Iniquities, a Denial or Disregard of an overruling Providence.

Without doubt, the great God, when he denounced Pestilence, Famine, War, and the like direful Calamities, to the Israelites, intended to accomplish his Threatnings by the Mediation of Second Causes; and yet, if we search the Sacred Books, where the Divine Threatnings are recorded, we shall find that such tremendous Events were resolved by the Prophets into the divine Agency or Permission.

We are taught from Scripture to conceive of God, as *upholding all Things by the Word of his Power*; we are led to believe that *of him, and to him, and through him, are all Things*; that *in him we live, and move, and have our Beings*; and that *by him all Things consist*; and surely such

B

Representations

just Resentments of the Almighty against Offenders. If we say the first, let us consider well what we say: we say that God may afflict and torment *innocent and obedient Creatures*: and if he may do it once, may he not do it twice and thrice, and so for

Representations of the Deity direct us to conceive of him as by an immediate Energy sustaining the World he has made; and therefore we are not to suffer our Thoughts to stagnate, when any such awful Events, as have lately alarmed our City, arise, in any Instruments the great God may use, but through the Medium we are to regard and reverence the Almighty, and constant Governour of All.

Methinks the Voice of Reason joins with the Declarations of Scripture. Reason tells us that God is the Creator of all Things, and consequently that he furnishes his Creatures, whether animate or inanimate, with all their Qualities and Powers. Will not Reason farther approve, when we say that God, who has made, preserves all Things? For how can it be imagined that the continual Harmonies and Wonders of the Universe can be maintained without the perpetual Conservation of those Laws by which the vast Structure of Nature is governed? And where shall we find Wisdom and Power sufficient for this great Work short of that Being whose Wisdom and Power produced the amazing System?

The *Heathens*, when they were visited with any such dreadful Events as have lately awakened our Terror, fled to their Gods for Refuge, as the Mariners in the Tempest recorded in *Jonah*; and shall we be worse than *Pagans*? or, shall we relapse into *Epicureanism*, and imagine a Deity who takes no Cognisance of, and exerts no Powers in the World about us, and hereby at one fatal Blow cut off our Fear, Dependence, Hope, and Consolation in that God, whose we are, and whom we ought to serve?

The

for ever? A Sentiment methinks that we should not hastily admit into our Creed, as it carries upon its Face such an unkind Imputation upon Deity, as it dissolves some of the most powerful and essential Obligations to Holiness, and opens a Scene of inconceivable

The Exclusion of the Deity from such alarming Events as have lately shocked us will afford but little Comfort, if the Ground should open under our Feet, and threaten to swallow us up: And what greater Lenitive will the Person who believes an Earthquake to be a mere Chance, find above the Person who believes that it is God that cleaves the Earth asunder, to answer some Purpose or another perfectly wise, and worthy of his supreme Administration? Nay, Will not a Confidence in the Deity as the Governour of all Things, and a well-grounded Hope in his infinite Mercy, support and cherish the Mind in the Prospect of such a Danger, and in the very Season of its Attack? He that shuts out God from our World, does just as much Service as he, who, was it in his Power, should pluck the Sun from his Sphere, or extinguish his universal Light and benignant Influences.

Let the Inhabitants therefore of *London* know, that, if there is an Evil in the City, the great God has done it, and with one Heart and Soul revere his Justice, tremble at his Power, forsake their Iniquities, and turn to God with sincere Repentance, and a Faith in the Merits and Mediation of his Son Jesus Christ, lest, for a Neglect of the Beginning of the Divine Judgments, and our Sorrows, God should be provoked by another more dreadful Shock to bury us in the Ruins of our own Houses, or send us alive into the Pit of Destruction. Such a Regard and Improvement of the Divine Judgments, is the sincere Wish of

Yours,

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PUBLICUS.

conceivable Terror and Misery among the intelligent and rational Creation. Nor is it enough to say, " That these dismal Events " happen with a Design for our Discipline " and future Good ;" for what Advantage are the Thousands at *Lisbon* that have been crushed to Death, likely to receive from this terrible Calamity ? The better Way methinks, that we ought to take in accounting for these direful Events, is to resolve them into the Divine Justice, or to grant that they are the Effects of the Divine Resentment against Sin ; and that though God, when he is pleased to punish, may choose out whom he will in a guilty World as the Examples of Punishment, as a King out of a Number of equal Malefactors may execute some and spare others, yet that he never afflicts any of his Creatures without Sin, as the procuring Cause. Such a Sentiment as this, methinks, well agrees with the Belief of a God as a Governor of the World, well agrees with the universal Guilt of Mankind, and above all, corresponds with the Scripture Revelation. In the Scriptures we learn *that God is righteous in all his Ways, and holy in all his Works.* He doth not afflict willingly, nor grieve the Children of Men, to crush under his Feet all the Prisoners of the Earth, to turn aside the Right* of

* Psal. cxlv. 37.

of a Man before the Face of the Most High, to subvert a Man in his Cause the Lord approves not.† Wars, Pestilences, Famines, Fire, and Earthquake are threatned as Punishments for Sin, particularly where God declares, *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, with Storm and Tempest, and the Flame of devouring Fire.*§ And the Apostle Paul ascribes Death to Sin as its Cause; and, if Death is the Offspring of Sin, must we not of Course resolve all his surrounding Terrors, such as Sickness, Pain, and various Sorrow to the same Parent? *Wherefore as by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men for that all have Sinned*‡. I will only add in Proof of this Point, that if our Afflictions and Distresses are not to be considered as the Judgments of God upon us for our Sins, these two Consequences seem to me necessarily to follow; the first, that we should be deprived of a cogent and powerful Argument for our Repentance and Return to God, for we should never look upon our Sorrows as the Effects of Sin, and so should not be excited to Contrition and Humiliation before God upon its Account, or, in the Language of the Prophet, *Our own Wickedness would not correct us, nor our own Backslidings*

† Lam. iii. 33. 36. § II. xxix. 6. ‡ Rom. v. 12.

*slidings reprove us; nor should we know by our Afflictions, that it is an evil Thing and bitter that we have forsaken the Lord, and that his Fear is not in us.** The other mischievous Consequence resulting from such a Sentiment as that Sin is not the Cause of Affliction; would be, that it would be impossible for us to know that there can be a Judgment of God upon us; for, if our Calamities do not spring from Sin as the Original, how can we in this World, where we learn God by his Operations and Effects, and not by a Sight or Converse with himself, ever be assured that we are punished for our Iniquities? And thus we shall be led into this strange Notion, That it is uncertain whether God treats us at all in this World as *moral Agents*, by the Bestowal of Blessing on one Side, and by the Execution of his Anger on the other. Upon the whole then, we conclude that there is an awful Display of the Divine Justice in the late Earthquake at *Lisbon*; and, though we don't affirm, being guarded by our Lord from such rash Censure, that the Inhabitants of that City were greater Sinners than all Mankind beside; yet, this we maintain, (consistent with what our Lord supposes that the *Galileans* were Sinners, though not the *greatest* Sinners) that Sin was the procuring Cause of this tremendous Catastrophe, and that it is to be accounted a Judgment, and a terrible

* Jer. ii. 19.

terrible Judgment too, from the Righteous Governor of the World. The demolished Houses, the destroyed Inhabitants, and the dismal Wreck of that once great and populous City, display the Divine Justice, and God has written *Vengeance* in deep and indelible Characters upon its Ruins. And I cannot but observe, though I would not affirm that *Lisbon* was greater in Crime than all other Cities, and particularly than *London*, whose distinguishing Privileges and Advantages must inconceivably aggravate its Guilt, that if any Judgment in the Almighty's Quiver seems to be chosen out as an extraordinary Punishment for extraordinary Sin, I should be apt to conclude it was such an Earthquake as that which has lately happened. It is what is in its own Nature, from its swift and uncontrollable Defolation, inexpressibly dreadful, and it is nearly a-kin to the Overthrow of *Sodom* and *Gomorrha*, which Event we are assured was the Effect of the fiercest Indignation of the Almighty, and inflicted as a Punishment of enormous Guilt. And, if the Opinion I have formed concerning *Lisbon* be right, it was a City of great and crying Abominations, and particularly, there reigned the grossest and most inhuman *Popery*; and there the *Inquisition*, the Emblem and the Rival of Hell, though now perhaps tumbled into the general Ruin,

once

once stood. Oh! what Torture and Cruelty have been there practised, and these too, it may be, sometimes upon the choicest Servants of God and Christ. This Earthquake, O thou Seat of Horror and infernal Misery, has shaken thy Walls, and made thine Inquisitors themselves, who were once so unconcerned at the Tears of others, and so deaf to their importunate Entreaties, and piercing Cries, exceedingly fear and quake; and, it may be, shriek and howl too for Help in vain. It may be, their Place of Barbarity is now become their Sepulchre. Tormentors and Tormented, once so mutually detestable, are now perhaps blended together in one common Destruction. If so, may none ever, O thou Curse, and Plague, and Reproach of the World, rebuild thy Walls, forge again thy Racks and Chains, sink again thy subterranean Dungeons, or renew thine excruciating and exquisite Torments!

III. This Earthquake, methinks, sounds a loud Alarm to the Inhabitants of our Land, and this City in particular. Don't let us be vain and presumptuous, and think that our Mountain stands strong, and that we shall never be moved. What has befallen others may befall us. If *Lisbon* has had the full and unabated Stroke of Vengeance, yet our Coasts have had the lighter, but yet very awful Notices of this tremendous Visitation. And besides,

besides, not many Years since, we had two Alarms of Earthquake, and all this vast City, through all its large Extent of Buildings, trembled at the Almighty's Touch; and had he put forth but a little more of his Might, (and who could have restrained him if he had so pleased?) the Earth under our Feet had rent asunder, and buried our Streets and People in one general Grave. As to Sin, if that brings down Judgment, as has been shown, what a large Fewel is there of this Kind, upon which the Fire of the Divine Indignation may kindle? Perhaps, guilty and vile as *Lisbon* might be, yet *London*, considering what Religion, and what Liberties we enjoy, is not a Whit behind, nay, beyond her Sister *Lisbon* in Wickedness and Provocation. What Infidelity, even almost, if not quite, to Atheism! What Neglect, and Contempt of the Word of God, his Ordinances, and Ministers! What Sabbath-breaking, Drunkenness, Bribery, Perjury, Swearing, Lying, Stealing, Murders, Blasphemies, Oppressions, Extortion, Lasciviousness, Adultery, and might I not add, unnatural Impurities, are practised among us, and these, in several Particulars, not seldom but frequent. As to the Love of Pleasures, our *Operas*, *Theatres*, *Masquerades*, *Routs*, and *Revels*, these abundantly proclaim it: and how truly may it be said of us, *that*

we are Lovers of Pleasures more than Lovers of God *. We have had one Judgment after another; expensive and unsuccessful War, formidable Rebellion in our own Bowels, long and grievous Desolation among our Cattle, and now the Sword seems to have received a second Commission to devour, but we appear to be the same thoughtless, stupid, and sensual Creatures, and if we are alarmed for a Moment by some Judgment or another, like an Hurricane rushing over some stagnant filthy Lake, yet we soon recover from our Fears, and slumber in the same dead Ease and Tranquillity over our Dregs of Pollution again. Nay, perhaps, we have learnt the Method of arming ourselves against the Divine Judgments, and ascribing them to Fortune, Chance, or second Causes, or any Thing rather than the Will and Power of the Deity. Have we not been presumptuous and self-confident? Have we not trusted in an Arm of Flesh? And, though God has writ Humiliation upon our Pride, and crushed our towering Expectations, yet still, I am afraid, we have not returned to him. We have Liberty, Privileges, and Helps for sacred Knowledge and Improvement beyond the common Lot of the Nations around us, and have had great and signal Deliverances wrought out for us, and yet still we seem to be

* 2 Tim. iii. 4.

be the same impenitent and incorrigible People. Were we to cast an Eye over the Churches of Christ, and take an accurate Survey of their State, what Declensions and Decays should we find here ! How little Zeal for God, and how little Regard to the Purity of his Truth, and the Beauty of his Holiness remain among us ? *Iniquity abounds, and the Love of many waxes cold* *. *Wise and foolish Virgins slumber and sleep together* †. How little of the Work of Conversion can we observe ? *Who hath believed our Report, and to whom is the Arm of the Lord revealed* ‡ ? And how criminally neglectful are they who hear the Word of its awful Nature, and necessary Application and Improvement ! How little have we of Family-Prayer, Instruction, and good Education of Children, and Servants ? And upon how few Houses in this great City may this Motto be inscribed, *The true Fear, serious and regular Worship of God are in this Place* ? Oh ! what Sins are to be found with us, even with us, against the Lord our God ! How little Salt is there left, and how sadly is its Savour lost, and its Worth diminished ! Though, blessed be God, there are, I trust, a few Names even in *London*, who have not defiled their Garments, and whose Hearts and Houses are the

* Matth. xxiv. 9. † Matth. xxv. 5. ‡ Isa. liii. 1.

the Temples of the living God! The Lord make his People an hundred Times more than they are! But still, who is there who duly considers these Things, the dreadful Judgment that has befallen *Lisbon*, and the *little, little* true Piety and Holiness to be found in *London*, but what may justly take the Alarm, and fear what has happened to that lately eminent City should happen to us? That God who beheld and weighed *Lisbon's* Guilt, before he weighed a Path for his Anger, beholds and ponders the Guilt of *London*. How soon may God overturn our City from its Foundations, and bury us in its Ruins! And what Reason have we to apprehend the Judgment of Earthquake, or some other depopulating Vengeance, if we consider the Nature, Number, Aggravations, and Extent of our Iniquities? I pretend not to prophesy, nor pry into the Secrets of Heaven, but, according to the Light of Nature, and the Directions of Scripture, what can we expect but some signal Judgment, if we will still remain hardened in Impenitence, and bent upon our Iniquities?

IV. The Voice of the late Judgment teaches us the Instability and Vanity of a Portion here. We see from this late Event, that the Earth, which we look upon as so permanent and solid, is no secure and stable Basis for our Possessions. It can withdraw itself,

itself, at the Command of God, from our most stately Buildings, and richest Treasure, and swallow both us and them down together in one promiscuous Ruin. Oh! how much Reason is there for that Precept of our Lord's, *Lay not up for yourselves Treasures upon Earth* *. The Earth may deceive you, it may demand the Treasures it gave, and bury in its Bowels what once was dug with infinite Labour out of its Mines. - Go to *Lisbon*, or only frame to yourselves an Idea of what that City once was, and what it now is, and learn from thence not to trust in uncertain Riches. *Lisbon*, what Stores did it receive from the *Indies*, and how grandly did it shine in the superb Treasures and Ornaments of Silver and Gold! But they were buried in an Instant, *and the Earth with her Bars* has inclosed them, it may be *for ever* †. How many, it may be, that very Morning before this Calamity came, were boasting themselves of their Wealth, and were ready to say to their Souls, *We have Goods laid up for many Years; let us eat, drink, and be merry* ‡. But what Alteration did a few Minutes make in their Circumstances, when they were flying from the overwhelming Vengeance, naked, and stript of all their Possessions, without Money, without Houses, and

* Matth. vi. 19. † Jonah ii. 6. ‡ Luke xii. 19.

and without the necessary Provisions for their Hunger and Thirst; and this too, if I am rightly informed, was the Case of the King himself. He that builds upon this Earth, builds upon the Sand, and it is but for the Flood of the Divine Anger to come, and his Building, and his Foundations upon which he trusted, are at once swept away. How foolish are they who trust their All to Instability and Vanity! Let Permanency, Perpetuity, and Eternity be the chosen Attributes of our Portion; a God *that changeth not*; a Saviour *the same Yesterday, to Day, and for ever*: a City *that has Foundations, whose Builder and Maker is God* *: an Inheritance *incorruptible, undefiled, and that fadeth not away* †: a far more exceeding great and eternal Weight of Glory ‡: and a Kingdom *which cannot be moved* **. If our Possessions here are preserved from the eating Corruptions of the Rust and Moth, from the Plunder of the Thief, from the Destruction of Fires, and the like more common Calamities, yet by this Instance we see that even the Earth itself is an insufficient Protection, and that one Hour can snatch away all our Possessions, and *stretch out upon them the Line of Confusion, and the Stones of Emptiness* ||.

* Heb. xi. 10. † 1 Pet. i. 4. ‡ 2 Cor. iv. 17.

** Heb. xii. 28. || Isa. xxxiv. 11.

V. May we not hear in the Speech of the Almighty, in the late Judgment, a Confirmation of Scripture-Prophecy? Our Lord tells us, in the Chapter in which he speaks of his second Coming, and answers the Disciples Enquiry about the Signs of his Coming, and the End of the World, that *we should hear of Wars and Rumours of Wars; and that Nations should rise against Nation, and Kingdom against Kingdom; and that there should be Famine, and Pestilence, and Earthquakes in divers Places* *. And again he acquaints us, *there shall be Signs in the Sun and in the Moon, and in the Stars, and upon the Earth Distress of Nations with Perplexity, the Sea, and the Waves roaring*: (a Prophecy which one would be apt to think has been literally fulfilled in the late surprising and tremendous Commotion of the Waters) *Mens Hearts failing them for Fear, and for looking after those Things which are coming on the Earth; for the Powers of Heaven shall be shaken* †. As to the last Passage, it seems evidently designed as a Prophecy of the Signs forerunning the Day of Judgment, since it immediately follows, *and then shall they see the Son of Man coming in a Cloud with Power and great Glory* ||. As to the former Passage,

I know

* Matth. xxiv. 6, 7.

† Luke xxi. 25, 26.

|| Luke xxi. 27.

I know it may be objected, that it only respects the Signs of the Destruction of *Jerusalem*, and not what was to happen after that dreadful Event in the future Ages of the World. But, whoever considers the Application of Prophecy, together with what our Lord says in evident Connection with this Passage, *That the Gospel of the Kingdom should be preached in the World, and then the End should come*; that is (as we may expound the Place in Answer to the Disciples' Question, about the End of the World) the End or Dissolution of Nature, may be induced to carry this Prediction of our Lord's relating to Wars, Famines, Pestilencies, and Earthquakes beyond the Destruction of *Jerusalem*, into the after Successions of Time; and accordingly, a *sagacious Expofitor** thus understands and interprets the Passage. Let us learn then from these terrible Events, to increase our sacred Regards to Scripture, not only as our Refuge and Sanctuary in the Day of Evil, but also, as these very Judgments, dark and dreadful as they may be in themselves, spread a glorious Evidence upon sacred Writ, and, among a Crowd of accomplished Prophecies, add their Weight and Lustre to confirm us in the Belief of our Bibles; so that, from these tremendous Convulsions in Nature, our Faith in God, and his

* Vid. Guyse's Paraphrase on Matth. xxiv. 6, 7.

his Son *Jesus Christ* shall grow more established, and we shall, by a due Attention to them in the Light of Revelation, obtain a growing Assurance that *we have not followed cunningly devised Fables*, but have built our Faith upon a sure, and, by these Events manifested to be, *a more sure Word of Prophecy* *. Thus shall our spiritual Benefit arise from these dreadful Desolations, and these Earthquakes, that shake the World, shall strengthen the Foundations upon which our immortal Hopes are built. And to this Purpose let me at least allude to that sacred Passage, that tells us, *Whose Voice then shook the Earth; but now he hath promised, saying, yet once more I shake, not the Earth only, but also Heaven. And this Word, yet once more, signifies the removing of those Things that are shaken, as of things that are made, that those Things which cannot be shaken, may remain* †.

VI. And, *lastly*, In the late Earthquake we have a Kind of Premonition and awful Representation of the End of the World. The Convulsion of the Earth, the devouring Conflagration, and the Terrors and Overthrow of such a splendid and opulent City as *Lisbon*, methinks, may be considered as a Kind of Premonition of the Dissolution of Nature. That God who so soon tore up a
D City

* 2 Pet. i. 19.

† Heb. xii. 26, 27.

City from its Foundations, and shook the Nations around, can, by the same Omnipotence, break up this vast material Frame. He who expunged one of the brightest Spots, and leveled one of the biggest Eminencies upon this Globe, can, whenever he pleases, dissolve the Globe itself. We behold a Specimen and awful Earnest of the Power of the Almighty in taking down the Scaffolding of Nature in this Devastation, and it is but making it universal, *and the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, and the Earth also, and the Works that are therein shall be burnt up* *. Before this great and terrible Day of the Lord comes, we have the Warnings and Heralds of it, and God has sent forth his Messengers of Vengeance to admonish us that he will ere long rise in the Greatness of his Power; and not only destroy Cities or Kingdoms, but even the World itself. And with how much Ease and Rapidity the Almighty will accomplish this tremendous Work, we may learn from his own Word, *And I saw a great white Throne, and him who sat on it, from whose Face the Earth and the Heaven fled away, and there was found no Place for them* †. The Almighty's
Fiat

* 2 Pet. iii. 10.

† Rev. xx. 11. Set *Homer's* Sublime, adorned with all the Pomp of good Words, heightened with all the
Loftiness

Fiat at once created, and the Almighty's Look at once dissolves the Heaven and the Earth. And, as we may consider this dreadful Catastrophe as a Kind of Premonition, so may we not also regard it as an awful Representation of the End of the World: Behold a City great and magnificent, shaken from its Foundations, and tumbled into Ruins! What the Earthquake spares, the Fire has a Commission to destroy, and the Havoc begun by one Judgment is compleated by the Devastation of the other. What a striking Emblem is here of the final Destruction of all Things at the last Day, when the whole World shall be consumed by Fire, and there shall be the most terrible Convulsion, and total Wreck of Nature? *The Sun shall be darkened, and the Moon shall not give her Light,*

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and

Loftiness of grand and ravishing Numbers, and place St. John's Description of the Appearance of the Judge of the World near to it, only expressed in a few plain and common Words, and adorned with its own native Simplicity; and all the Brightness of the Poet will vanish, and be quite absorpt by the dazzling and rapturous Glory of the Apostle. What is *bending of sable Brows, shaking of ambrosial Curls, and Olympus trembling to the Centre, to the Heaven and the Earth flying away before the Face of the Son of God?* I say no more; to enlarge upon, and pretend to illustrate this Passage would be Presumption, as well as lost Labour. *Οὐ ἀπὸ προσώπου Φύγεν ἡ γῆ καὶ ὁ ἔρανος,* is so plain, that it does not need, so majestick and grand that it disdains Commentary and Paraphrase.

Blackwall's Sacred Classics, Vol. I. p. 251, 252

and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken *. By the Force of one Element breaking loose, and prevailing over the rest, all the wide Scenes and Glories of Nature, and all the proud Wonders of Art shall vanish and expire in Smoke and Ashes. Towers and Temples, Pyramids and Palaces, Towns and Cities, Hills, Rocks, and Mountains, Lands and Seas shall all sink in one Mass of Fire, be dashed out of Existence, and known no more for ever. Let the View of this Funeral of one City by Earthquake and Fire † lead our Thoughts to the Funeral of the World, by the like Ministers of divine Vengeance.

Having gathered the practical Uses of this dreadful and deplorable Calamity, and endeavoured to derive divine Light and Improvement from this Scene of natural Darkness and Evil, I shall conclude with two Observations, and an Address to two Sorts of Persons.

Observation I. As to all Events that befall us, let us be solicitous to learn, and derive from them the Instructions of Heaven; and
some

* Matth. xxiv. 29.

† The Earthquake, in five Minutes, destroyed the Palace, Churches, and most of the stately Buildings; and the Flames were still destroying the Remains of the City, from one Extremity to the other, when the Courier came away. *London Gaz. November 29.*

some real Benefit to our better and immortal Interests. Whatever Providences befall us, whether private or personal, or national and public, let us not merely *feel* them, a Sensation common with Brutes themselves, but let us endeavour, as reasonable and intelligent Creatures, and more especially as Christians, to *improve* them, and examine what is the Intention of Providence in the Light of Conscience and Scripture. Let us hear the Divine Voice in the Dispensations of Providence, and trace out the secret, sacred, and useful Lessons contained in them, that they may not be *as Waters spilt upon the Ground, that cannot be gathered up again* *. If Providence smiles upon us, let us own the Favour as coming from a good and gracious God; let it enliven our Gratitude and Praise, and invigorate our most cordial and dutiful Obedience: or, if Providence frowns upon us, and Darknes and Distress surround us, let us say with pious *Job*, *Shew me wherefore thou contendest with me* †. And let us be solicitous that not one Cloud of Affliction may pass over us, whether it be the Cloud that darkens whole Nations, or only our particular Tents, without shedding down a spiritual Blessing upon our Souls. We should walk with God in Ordinances, and walk with him in Providences; and pray, and strive,

* 2 Sam. xiv. 14. † Job x. 2.

strive, in a Dependence upon Divine Grace, that by every Stroke of the Divine Hand, and by every Stream of the Divine Goodness, we may be brought nearer to our God : And particularly in the late dreadful Calamity, let us adore the Divine Power, and revere the Divine Justice manifested in it ; let us hear the Alarm so awfully sounded to a careless and guilty World ; let us learn the Instability of terrestrial Enjoyments, and the general Frailty that overspreads all human Things ; let our Faith, from these Heralds of our Lord's second Coming, grow more confirmed in the Belief of Scripture, and let us erect our Minds from these partial Ruins of our Globe, and realize and contemplate a future Judgment, and a dissolving World. Thus shall wholesome Fruits spring from these Roots of Bitterness, and divine Blessings blossom from temporal Evils : and, while other carnal sensual Minds stagnate in second Causes, or sink into inconsolable Darknes and Despair, for Want of a God to fly to, and on whom to repose, even Earthquakes shall kindly dissolve our Attachment to Creatures, and Conflagrations lend us Winds to ascend to our God, our Saviour, and our heavenly and eternal Home.

Observation II. Should we not, from the deplorable Distress of the surviving Inhabitants of *Lisbon*, be excited to a tender Sympathy?

pathy, and earnest and importunate Intercessions for them? Surely they are Objects of our Pity, as. they are our Fellow-Creatures in the deepest Affliction! And if they are immersed in *Popish* Superstition, if their Minds have been inflamed with *Popish* Cruelty, and if some of them have liberally shed their Curses upon us, yet still let us not deny them our Compassions; or be unwilling to exemplify the amiable and forgiving Genius of the Gospel, by answering their bitter Imprecations with our most benevolent and cordial Prayers for the best of Blessings upon them. Let us beg of God to enlighten their Minds, to give them Repentance unto Life, and let in the Gospel in its clearest Purity, and most victorious Power among them. Let us beseech the Father of Mercies that he would be pleased to sanctify the temporal Losses of these Sufferers, and abundantly to compensate them with spiritual Blessings; and that they, having seen the Emptiness and Vanity of Treasures on Earth, and having chosen the Almighty for their Portion, and their All, might be enabled to repair the Breaches Providence has made among them, and raise their City from its Ruins, whose Religion and Laws, and whose Wealth and Merchandize might be a Glory among the Nations, and become *Holiness to the Lord**.

And

* Is. xxiii. 18.

And here I cannot but congratulate my Country upon the seasonable and tender Benevolence which the best of Kings, I need not say that I mean King GEORGE, the Father of his Country, and indeed of Mankind, has shewn towards these unhappy Sufferers, in exciting his *Parliament* to send an ample and effectual Relief to their deplorable Necessities. An Act that sheds more Glories upon him than the Crown he wears, and that will convey his Name down through the present and future Ages, with an Honour that, as but few Kings have deserved, so but few can expect to inherit. Let this Instance of Royal Generosity silence every malignant Tongue, if any such can possibly be found among us ; let it shew Princes what they ought to be ; let it melt down *Papish* Rancour and Malice, and be diffusively spread over *Europe* to scatter every Suspicion or Surmise, that may be raised and propagated by *French* Artifice and Falshood, that our King wants Tendernefs for the Lives and Felicities of Mankind, and that he is the Author of the War that has been kindled in *America*, and now seems to be spreading its Flames into *Europe*.

Having given you the Observations I thought proper to make, I shall add to them an Address to two Sorts of Persons.

I. Let

I. Let me address myself to Sinners. And learn from hence the Necessity of a better Treasure than what the World can afford, and an immediate Preparation for Death and Eternity. You evidently see that the Root of human Grandeur goes up as Rottenness, and its Blossom as the Dust; that a Portion upon Earth is a very precarious Inheritance, which may soon be taken from you; that you yourselves may be destroyed by some sudden Vengeance of the Almighty; and that your Houses, where you now find your Retreat and Rest, and enjoy, it may be, the Delights and Elegancies of Life, may by one Convulsion of the Earth be made the Sepulchres of Destruction. And what is the Inference resulting from these Considerations, but that you should seek after more durable Possessions than what the World can give, and that you should ever hold yourselves in a Readiness to meet the Arrest of Death, and your Dismission into the Eternal State? *Behold now is the accepted Time, and behold now is the Day of Salvation* *. *To Day if you will bear his Voice, harden not your Hearts* †. You have often heard the Speech of God in his Ordinances, and now you hear his Speech to you in his Providences. Let them not all be in vain, but let the Invitations of the first conspire
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* 2 Cor. vi. 2. † Heb. iii. 15.

with the Terrors of the last, and effectually prevail upon you to fly from Sin and the World to Holiness and Heaven. The Door of Mercy is set open before you, and you are earnestly desired to enter by it, and find Rest and Salvation for your Souls. *God is beseeching you to be reconciled to himself**. Amazing Condescension and Grace! As if the Advantage of the Peace would be the Almighty's, and not yours; or as if you was the great Superior, and he the Inferior in this awful Controversy; whereas *he who beseeches*, is possessed of boundless Perfection, and *you who are besought*, are but Worms at his Footstool, and might in a Moment be cast into Hell, without any Diminution to his Greatness, or the least Abatement to his essential and immutable Felicity. If you will but now repent, and turn to God, and believe upon, and accept his Son Jesus Christ as your Saviour, there is no Reason for Despair, no, nor for the least doubtful Misgiving or Suspicion of the Divine Mercy. God will cover over all your Sins in everlasting Oblivion, though numerous in Multitude as the Sands on the Sea-shore, and though vast in Aggravations as the great Mountains. He will receive you graciously, and love you freely; and his Favour here shall be crowned with the blissful Enjoyment of

of himself for ever. O, that as the Earthquake at our Lord's Death rent the Rocks asunder, so the Renewal of the same Terror in our World may be followed with a like, but an happier Effect, the breaking the still harder Rock in your Hearts! Don't trifle, don't delay when your Breath is in your Nostrils, when your immortal Spirits have nothing but that Wall of brittle Clay to keep off devouring Fires and everlasting Burnings, and when the very Earth on which you stand, may, in an Instant, cleave asunder, crush your Bodies in its devouring Jaws, and dismiss your guilty Souls to the Gulph of Hell. Nature seems to be in a general Commotion around us; Wars, Conflagrations, and Earthquakes are marched out in Conjunction against a guilty World. And shall Man, for whom the Storm is raised, and against whom it rages, be the only stupid, insensible Creature, and be rocked to Rest by those very Terrors which are sent to awake him? *What meanest thou, O Sleeper? Arise, call upon God; if so be that God will think upon us, that we perish not* *. Behold, he stands at the Door and knocks; open to him; or, if thou findest an hard, impenitent, and unbelieving Heart obstructing his Admission, pray to him who knocks, that he would soften, sanctify, and

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subdue

* Jonah i. vi.

subdue it, and enable thee, without Delay, and with the most cordial Willingness, to unbar the everlasting Gates and Doors, and give a free Passage, and a joyful Welcome to the King of Grace and Glory. Oh! that God would make this Day of Darkness and Distress a Day of Light and Comfort to thy Soul, that, like the *Philippian* Jailor, terrified with the Earthquake reeling under him, thou may'st cry out in a like Earnestness of Soul, *What shall I do to be saved**? And may'st never find the Terrors of thy Spirit allayed till thou art safely housed by a saving Faith, accompanied with a sincere evangelical Repentance, in *Jesus*, the Ark of Salvation, *Who is an Hiding-Place from the Wind, and a Covert from the Tempest†*, and is able to save to the uttermost all those who come unto God by him, seeing he ever lives to make Intercession for them‡.

II. Let me address myself to Saints. And,

I. Give all Diligence that you may have the clear and unclouded Evidences of a Work of Grace in your Souls. As you give good Evidence that God has begun his good Work upon you, be solicitous that you may trace it upon your Hearts, and enjoy its Light and Comforts. Let such alarming Events quicken your diligent Enquiry, and converse with yourselves, that so you may be prepared,

* Acts xvi. 30. † Isa. xxxii. 2. ‡ Heb. vii. 25.

prepared, not only habitually, but actually prepared to meet your God, though it should be in the Way of his most awful Judgments. Amidst a trembling and convulsed World, let us beg more earnestly, that we may have the Comforts of the Holy Ghost, *the Spirit of Adoption, the Spirit witnessing with our Spirits that we are the Children of God**, that so we may be ready for Death, whether he sits down before these Houses of Clay in the Sieges of common Pains and Sickness, or whether he marches out against us with his more violent tremendous Artillery of Pestilence, Sword, Conflagration, or Earthquake. Happy Souls they, who have an heavenly light within, when all is Darkness and Distress abroad ! Happy Souls they, who feel themselves safe on the Rock of Ages, when the World is trembling and tottering around them ! *God is our Refuge and Strength, a very present Help in Trouble : Therefore will we not fear though the Earth be removed, and though the Mountains be carried into the Midst of the Sea : Though the Waters thereof roar, and be troubled, though the Mountains shake with the Swelling thereof. There is a River,* (a River that still flows, and a River whose Waters taste but the sweeter amidst all this Convulsion and Ruin) *the Streams whereof shall make glad the City of God ; the holy Place*

* Rom. viii. 16.

*Place of the Tabernacles of the Most High **.

2. Let Saints henceforth be more holy and heavenly, seeing these dreadful Events befall our World, and seeing we know not how soon the like Calamities may visit our Land and City. *What Manner of Persons ought we to be in all holy Conversation and Godliness †?* What Beauties of Holiness, and what Rays of Glory ought to shine over our Conduct, since we know not how soon we shall end this mortal Life, and be called to appear before God! The Stage on which we stand totters under us; let us then act well upon it, that so, whether we have a Dismission from it in the common Way, or whether it breaks or dissolves at once, *we may be found so doing §*. The less Time we have in which to serve God and our Generation, and prune our Wings for Flight, the more assiduous and fervent let us be in our Work; and we should learn to crowd a long Life of Usefulness, within the Limits of a few Days or Moments. Thus shall we be prepared for every Event, and triumph, that *Life and Death, Things present and Things to come, are all ours ||*. And a Saint of God, and an Heir of Glory, shall as surely find his Way to Heaven from under the Ruins of an Earthquake, or even the Dissolution of Nature, as from a peaceful

* Psal. xlv. 1---4.

† 2 Pet. iii. 11.

§ Matth. xxiv. 46.

|| 1 Cor. iii. 22.

ful Pillow, and the last Embraces of tender weeping Friends.

3. And *lastly*. Live more in the Exercise of a Divine Faith. Every Day renew your Acts of Faith upon God and Christ, Every Day take a View of the Covenant of Grace, its Stability, Comforts, and Fulness. Every Day look by Faith into the other World, and ballance the Loss of fleeting Enjoyments and fugitive Shadows with invisible Realities, and substantial and everlasting Glories. *We look not at the Things which are seen, but at the Things which are not seen, for the Things which are seen are temporal, but the Things which are not seen are eternal* *. Let there be a Sort of a divine Revenge practised by you upon a disappointing faithless World; and, as it is so false and uncertain, do you, for that Reason, not trust it any more, but transfer your Hopes and your Hearts to that Country, where are Riches of Glory by Christ Jesus, and where Immutability and Eternity are their Attributes and their Guardians. Ere long this Curtain will drop, and let in eternal Day. Draw it aside by Faith now, and look into the Regions of heavenly Life and Joy; and may these Convulsions of Earth prepare you for, and more powerfully recommend to your Esteem and Choice, *the Inheritance incorruptible, undefiled, and that fades not away, reserved in Heaven for you* †.

A N

* 2 Cor. iv. 18. † 1 Pet. i. 4.

A N

H Y M N,

Composed from the HEADS of the
DISCOURSE.

WHILE guilty Worms, just born to
Life,
Swell into Rage, and vengeful Strife ;
The dread Supreme his Pow'r awakes,
And Earth from her Foundations shakes.

Cities, the Wealthy and August,
Reel, rend, and shatter into Dust ;
On 'Thousands bursts th' avoidless Weight,
Crush'd in th' immeasurable Fate.

Great Lord of All, what Sparks Divine
Of Vengeance in thy Conduct shine !
'Tis Guilt provokes these dire Alarms
And sets th' Omnipotent in Arms.

O, may the World thy Terrors own,
And humbly bend before thy Throne !
That Pow'r, that Rocks asunder parts,
Can break ev'n adamantine Hearts.

Of

Of glitt'ring Dust we boast no more,
No more to Earth entrust our Store,
That rends a wide-expanding Grave,
And sinks the golden Wealth it gave.

Our Hopes shall now ascend on high,
And seek a Treasure in the Sky;
The Mines above are rich and pure,
And, as Eternity, secure.

No more the Shocks that shake our Ball
Shall our triumphant Faith appall:
JESUS, thy Word foretells these Signs,
Thy Glory thro' their Terrors shines.

Blest Word of Grace, to thee we fly,
When Tempests roar, and Fears run high;
Our Anchor feels a firmer Ground
In thee, when Nature quakes around.

Should Earth from its Foundations start,
Should Mountains from their Seats depart,
Should Ruin mix the Land and Seas,
An Heir of Heaven may smile at Ease:

Welcome, O welcome, hast'ning Day,
Whose Heralds now prepare thy Way,
That kindles the devouring Flame,
And melts this vast material Frame.

With dauntless Souls, and Look serene,
Our Faith shall triumph o'er the Scene,
And an uninjur'd Portion boast,
When Worlds with all their Wealth are lost.

'Tis hid with CHRIST, 'tis safe above
In All-Sufficiency and Love;
And o'er the Ruin we shall rise,
And gain th' unperishable Skies.

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